

True or False Quiz on Jewry

(Adapted from statements actually made about the Jews)

1. Jews murder Christians to use their blood in religious rites (latest use in the "Canadian Nationalist", French Anti-Semitic paper, Feb. 1935)
2. Most of the New York department stores are controlled by Jewish capital. (Yes)
3. The Jews control all the wealth of the country: 62% of U.S. real estate, industry and banks. (No. 5% would be exaggeration. Only important Jewish financial house is Kuhn, Loeb & Co.; Guggenheims in copper, Morris in packing; Warburg's personal fortune. But these are all second rate to Ford, DuPont, Rockefeller, Morgan, etc.)
4. There are more Jews in the U.S. than in any other country. (Yes. 2. Poland. 3. USSR. More Jews in Philadelphia than Palestine--270,000 to 158,000--and New York and Chicago each have more than Philly.)
5. President Roosevelt (Rosenfeld) is a descendant of Dutch Jews, and 52 of his 72 advisers are Jews. (No. Roosevelt is pure Dutch to 16th c. Of his advisers Baruch, Morgenthau, Frankfurter are Jews, but the great majority are not--Hopkins, King, Early, Byrnes etc.)
6. Benjamin Franklin said of the Jews, "If you do not exclude them from these United States in this Constitution, in less than 200 years our descendants will be working in the fields to furnish them substance, while they will be in the counting house rubbing their hands. I warn you, gentlemen, if you do not exclude the Jews for all time, your children will curse you in their graves. Jews, Gentlemen, are Asiatics, let them be born where they will." (No. Charles A. Beard exposed this forgery attributed by the Pelley organ, "Liberation", Feb. 3, 1934, to the journal of Charles Pinckney of S.C.)
7. The largest group of foreigners in the country is the Jewish group. (No. Only $4\frac{1}{2}$ million Jews, $3\frac{1}{2}$ % of population.)
8. New York is half Jewish. (No. But it is 30% Jewish; half of Jews in U.S. are in N.Y.C., 1,765,000. New York State is 15% Jewish; Illinois 4.6%)
9. Communism and Bolshevism, under Jewish leadership, preach class hatred among Gentiles. (No. Trotsky and Litvinoff only prominent communist Jews. Marx was Jewish by birth, but not training. Stalin, Lenin, Browder all Gentiles)
10. The Jews crucified Christ. (Yes and no. The Romans put him to death; the Jews demanded his death. But Jews also followed him: the disciples)
11. The Gentiles have the paper, while the Jews have the gold and lawful money. (No. World's gold supply is dominated by governments, not men--U.S. and France had the largest gold reserves.)
- 12.

The Beginning of the Ghetto for the Jew

The restriction of the Jews to the Ghetto dates from the thirteenth century. During the Middle Ages the Jews had been subject to restrictions but were not herded into segregated quarters. The new policy is in part a phase of the crusades, in part associated with the general panic occasioned by the rise of heresy and sectarianism in a relatively unified European culture. The persecution of the Jews, though accentuated was, however, not new. To understand it one must review the history of Antisemitism from pre-Christian times.

PRECHRISTIAN ANTISEMITISM.

The primary reason why the Jews were not liked in ancient times was that they would not mix. Their achievement and their tragedy was that of all the peoples of antiquity they alone maintained their integrity as a people devoid of political authority throughout the greater portion of the seven centuries before Christ. Their cohesion was based on religion and blood: the law, the temple and racial purity. These were preserved from contamination by rigid exclusiveness. When compromisers were prepared to recognize other gods as the colleagues of Jehovah and to sacrifice to them as well as to him, the rigorists rose up and slew their apostate brethren. Such was the origin of the Maccabean struggle. This intolerance disposed the Gentiles to look askance at Jewish practices sufficiently ridiculous in any case to an outsider, such as circumcision and dietary regulations. The dispersion of the Jews throughout the Roman empire beginning in the Persian period did not help matters. They came to be strong in Rome, Asia Minor and Egypt particularly in Alexandria and carried with them their peculiar customs, refusing, wherever they were to be assimilated.

To all the religious and racial sources of friction were added the political. The Jews refused to worship the emperor. On that point they and they only of all the peoples in the empire secured exemption, but obviously they were not the better liked on that account. They were not exempt however, as commonly supposed, from military service. Such exemptions as we do find were merely from particular campaigns. The most serious offense of the Jews was their refusal to accept cordially the Pax Romana. Of all the peoples of antiquity they had the reputation for being the most truculent. Turbulence rather than avarice was the characteristic assigned to them as a people in that period. There was little reason to accuse them of greed because for the most part they were engaged in agriculture and were not, as sometimes claimed, the bankers of the Roman empire. Facts, however, have a hard time wrestling with prejudices. Even then the Jews were subject to slanderous accusations of ritual murder and ass worship.

THE CHRISTIAN ERA

In the Christian era to the time of Constantine the relations between the synagogue did not go beyond vigorous debate over religious issues.

The accession of Constantine brought penalization for the rivals and opponents of the church: the heretics, the pagans and the Jews, though the latter suffered less than the two former. To escape increased pressure from Christian emperors the Jews migrated to the confines of the empire and there came in contact with the barbarian invaders who were Arians and treated them leniently until Arianism succumbed before Nicene orthodoxy.

In the sixth century Gregory the Great sought to press the Jews into the church by imposing upon them grinding taxes wherever they were working the lands of the church. Nor could the Jews hold Christian slaves. In Spain in the same century the third council of Toledo (589) forbade the Jews to have Christian wives, concubines and servants, and all children born previously from such unions were to be baptized. Jews were excluded from any office where they could punish Christians. Nevertheless free discussion continued. During the seventh century in Spain Isidor of Seville wrote a treatise consigning the Jews to dispersion and suppression to the end of the world. The church employed all manner of pressure to secure their conversion. But social intercourse and even mixed marriages continued and the Jews were still in civil office. In Saracen Spain the Jews were esteemed as physicians, yet not free from molestation alike from Christian and Moslem.

In the ninth century Charlemagne permitted extortion, exile and persecution against the Jews. The popes not infrequently espoused their cause against royal decrees. The first appearance of the Jews in the role with which they are popularly associated today, that of banking and money lending, is found in Norman England where after 1066 the Jews were the financiers of the conquerors. This is also the period in which persecution against them first reached alarming proportions in that crusaders wearying of the long journey to the Holy Land would turn aside to sack the houses of the Jews on the way.

THE THIRTEENTH CENTURY brought various tendencies to a head. The Jews being more and more excluded from the land and from commerce were finding their place in the lending of money. Innocent III further restricted their activities by a policy of segregation in ghettos, the wearing of badges and exclusion from public office. Because of their responsibility for the crucifixion of Christ they should be condemned in his judgment to perpetual slavery to Christians. His regulations were difficult to enforce in Spain where the Jews were being used as treasures, in Hungary where they were tax collectors, and in France where they served as bailiffs.

Complete expulsion from England occurred in 1290. Those who would not accept baptism left Spain in 1492. The sporadic banishment of Jews from particular cities lasted in Germany into the seventeenth century.

The enlargement of geographical horizons with the discovery of America and the softening of religious zeal through the secularism of the Renaissance led to relaxation as did also the rise of Capitalism. The degree to which the Jews are to be related to this development is debatable. Sombart is the economic historian responsible for laying the child at their door.

THE RETURN of the Jews to England came in the seventeenth century under Oliver Cromwell, to Germany in the eighteenth. In the nineteenth century in Russia the Jews were permitted in designated areas, but were subject to repeated pogroms. Real emancipation was delayed until the coming of the revolution.

In Germany during the nineteenth century the Jews were in process of assimilation and some competent observers are of the opinion that the process if uninterrupted would have led during the course of another century to the complete absorption of the Jews. The contention of some that the Jewish problem can never be solved because of exclusiveness from the Jewish side is disproved in this instance.

Overview of Anti-Semitism - 7, 12

Anti-Semitism - in 'Why Are Jews Persecuted for their Religion' false statement that 'more than 62% of all the real estate, industrial plants, natural resources, and banks in the U.S. are either controlled by or owned outright by Jews. But 5% could be Jews'.

"President Roosevelt (see 1939 World Almanac, pp. 870-871) has 72 advisors around him of which 52 are Jews"

Charles A. Lindbergh - Unless the Jew turn solutionist, they will be blamed for dragging U.S. into war

Jews - less than 1% of world population, 3 1/2% of U.S. pop. (1/3 of world Jews in U.S.)
- 15% of New York population

What can be done:

1. Abolishing laws of discrimination
2. Publicizing Jewish culture
3. Discrediting anti-Semites

Jews financial Columbus and Isabella (Marranos - Luis de Santangel, chancellor of the royal household, and comptroller-general in Aragon, and Gabriel Sanchez, chief treasurer of Aragon) - Moses Karpelung, Christophe Columbus and the Participation of Jews in the Sp. + the Portuguese Discoveries.

A Jew drew up Columbus' maps - Jehuda Cresques.

Jew first set foot on land, Luis de Torres, an interpreter in Hebrew, Chaldean.

Haym Salomon of Phila. Continent - associate of Pilschke + Kosciuszko, gave \$600,000 to Rev. cause - never repaid. Nepotized was subsidies from France + Holland

First Jewish member of Congress - I Jacobus + B. 1791-93.

Judah P. Benjamin, Senator for La., Sec. of State for Confederacy - brains of Confederacy.

233. ~~W. Earle Witsil, Jr.~~ *Army*
318 Buena Vista Rd.

234. Edward A. Young
51 Pacific St.

235. Charles Zink
1103 Central Ave.

236. Conrad A. Wiener
1959 North Ave.

237. W. Earle Witsil
318 Buena Vista Rd.

238. George M. Worman
101 Elmwood Place

239. James S. Yuill
36 Maplewood Ave.

Finance + Capital

Rothschild - first made national loans popular

Polakoff - Russian RR king

Renevier - Ford

1902 - 115 Jewish millionaires in 4,000 U.S. millionaires
50 " " " " 1,200 N.Y. " "

Most of dept. stores controlled by Jews.

Labor

Karl Marx

Samuel Gompers. - 8 hrs. work day.

Anti-Semitism

Origin - 1873, Marx's "The Victory of Judaism over Germanism" in Hamburg. Taken up by Heinrich
Organized by court preacher, Adolf Stieler, a Xn Socialist. 1880-81 - supported
by conservatives (politically) & Lutheran clergy. Condemned by liberals +
cum jure (Empress Frederick).
A. Sennet's murder in Xty - Nietzsche attacks it as Jewish.

History of Jews in U.S. 4, 11, 211-242

Peak years of Jewish immigration 1906-07. Over 150,000 each year

- | | |
|---|---|
| 185. Carl Schoenagel
785 Brewster St. | 209. Oliver Styer
60 Haddon St. |
| 186. Edward Schulz,
400 Buena Vista Rd. | 210. George W. Sunderlin
376 Ellsworth St. |
| 187. Robert Scott
71 Wordin Ave. | 211. Owen Kenneth Swain
96 Minor Ave. Strfd. |
| 188. Royal Sherwood
651 Laurel Ave. | 212. Willard B. Tallyerdy
433 Grasmere Ave. F'fld. |
| 189. John W. Shields
187 Gilman St. | 213. William Tennant
56 Riverside Dr. F'fld. |
| 190. Francis J. Shawah
4270 Main St. Strfd. | 214. Thos. Tennant
168 Woodland Ave. |
| 191. Archibald Smith
583 Laurel Ave. | 215. Edgar M. Tillstrom
25 Sanford Place |
| 192. Kenneth L. Smith
133 Lynnbrook Rd. | 216. John H.W. Tooth
398 Dover St. |
| 193. David E. Smith
725 South Ave. | 217. Thos. H. Trelease
102 Merchant St. |
| 194. Richard Smith
19 Elk Terr. Strfd. | 218. Arthur Unfried
410 Union Ave. |
| 195. Edmund H. Smith
56 Sunnyridge Ave. F'Fld. | 219. George N. Urice |
| 196. Fred. Somers
417 Lake Ave. | 220. Robert Vance
89 Evelyn St. Route 14, Bpt. |
| 197. Jack Spalla
335 Taft Ave. | 221. Chas. E. Vance
245 Palisade Ave. |
| 198. Louis J. Spalla
2909 Fairfield Ave. | 222. Ernest Volderauer, Jr.
59 Senior Place |
| 199. Edward G. Sponberg
692 Cleveland Ave. | 223. Milton Vreeland
131 Edna Ave. |
| 200. Carl I. Stalhammer
329 Mapledale Place | 224. David Voitch
30 Pilgrim Rd. |
| 201. William H. Standen
96 Melrose Ave. | 225. Thos. Webb
694 Courtland Ave. |
| 202. John Stane
594 Howard Ave. | 226. William Voitzel
276 Booth Hill Rd. Nichols |
| 203. Alexander Steel
68 Willow Ave. Strfd. | 227. John R. West
835 Broad St. |
| 204. Harold Steeves
1089 F'fld. Woods Rd. F'fld. | 228. Fred H. Weston
1986 North Ave. |
| 205. Robert R. Stevenson
60 Wade Terr. | 229. Dr. George E. Wheeler
135 Laurel Place |
| 206. George H. Stone
327 Iranistan Ave. | 230. G. Birdseye Wheeler /Bpt.
87 Killian Ave. Route 14, |
| 207. Everett N. Stropke
68 Senior Place. | 231. Roland P. Whitlock
142 Bronx Ave. |
| 208. Norman V. Sturke
51 Barnum Terr. Strfd. | 232. Norman W. Wiener
170 Shelton Rd. Nichols |

And Jesus answering said, A certain man went down from New Haven to New York, and fell among thorns, which stripped him of his garment, and wounded him, and departed, leaving him half dead in Bridgeport. And by chance there came down a certain Presb. that way: and when he saw him he passed by on the other side. And likewise a Baptist, when he was at the place, came and looked on him, and passed by on the other side. But a certain Jew, as he journeyed selling men's shirts and ties, came where he was: and when he saw him, he had compassion on him, and went to him and

Jesus used that parable to give point to his commandment: "Love thy neighbor." Then he applied it to the despised Samaritans. Today I think he would apply it, ^{as I did,} to the despised negroes or Jews, or Japanese.

Love your neighbor. But how can you love people you don't know.

Wasn't it Samuel Johnson who said he hated a certain man. Someone objected. "But you hardly know the man." Of course not, roared Johnson, if I knew him I wouldn't hate him!"

(p. 2) ~~That's the way it is with the Jews~~ You know as well as I that we're living in a time when the old smouldering fires of hate against the Jews have ~~been~~ flamed up afresh. Persecution of the Jews is as old as the Bible. Remember the story of Esther and Ahashuerus in the O.T.; of the destruction of Jerusalem in 70 A.D. when the streets ran knee-deep in blood. Remember how in the First Crusade the armies under Walter the Penniless and Peter the Hermit were sidetracked from their march to Jerusalem and wasted their energies instead by doing and massacring Jews in the Rhine Valley. Remember the Russian pogroms of the last century. [$\frac{1}{3}$ killed, $\frac{1}{3}$ converted, $\frac{1}{3}$ drove - was hope of Holy Russia] And don't forget Hitler. Don't forget the wholesale extermination of the Jews in Poland - common games, death trucks. And America - don't forget Father Coughlin and Gerald Winrod.

But persecution is only part of the story. In America we're much more subtle. We just don't let them join our country clubs or live in our best residential sections. We make it hard for them to get into

137. Carl C. Lassen, 111
1175 Stratford Ave. Strfd.
138. James C. Lathrop
504 Wilmot Ave.
139. Glenn Laudenslager,
186 W. Liberty St.
140. Austin Lightner,
134 Vine St.
141. Charles W. Little
537 Park St.
142. Fred. Loughrain
167 Lee Ave.
143. Frank Lucas
177 Toilsome Hill Rd.
143. Austin D. Lucas,
Glen Arden Drive, F'fld.
145. Fred A. Lunt
175 Wade St.
146. Sherman Lloyd
198 Ridgefield Ave.
147. James E. Lindstrom
25 Sanford Place
148. Clarence Lauver
2755 Old Town Rd. F'fld.
149. LeRoy Lewis
R.F.D.#3, Box 199-A Trumbull
150. Andrew R. MacDougall
459 East Ave.
151. James MacGregor
265 Euclid Ave.,
152. David H. MacKenzie
136 Manhattan Ave.
153. Roderick John MacKenzie
136 Manhattan Ave.
154. Ronald B. MacKenzie
1492 Unquowa Rd. F'fld.
155. John MacLuckie
10 Pilgrim Rd.
156. Jasper S. Mathews
138 Clarkson St.
157. Jasper S. Mathews, Jr.
Pine Creek Rd. F'fld.
158. Daniel McDougall
107 Gem Ave.
159. David McLellan
117 Rennell St.
160. Emery J. Medvey
23 Beardsley Park Terr.
161. T. Betton Meginnis
245 Old Spring Rd. F'fld.
162. William Meikle
686 Norman St.
163. William Metzger
302 Bond St.
164. Paul Meyer
952 Main St. Long Hill
165. Stiles M. Middlebrook
788 Stratfield Rd.
166. Joseph V. Mills
175 Wade St.
167. Fred S. Peck
501 Wood Ave.
168. William J. Pollitt
R.F.D.#1, Ridgeway, Easton
169. Bert Pooley
132 Flanders St.
170. Harry H. Read,
1962 Elm St. Strfd.
171. William J. Read
1962 Elm St. Strfd.
172. Lewis A. Reed
30 Cole St.
173. Edward Reese
73 Burnham St.
174. James Ritchie
61 Buena Vista Rd.
175. William M. Roberts
34 Washington Terr.
176. Andrew Robertson
25 Sims St.
177. James Robertson
235 Hawley Ave.
178. Robert Robertson, Jr.
295 Norland Ave.
179. William Robertson
203 Iranistan Ave.
180. Willard Robertson
115 Victoria Lawn, Lordship
181. John Robbie,
21 West Liberty St.
182. George Rose
423 Maplewood Ave.
183. Matthew Rutherford
60 Arber St. Strfd.
184. Frank G. Sanford
215 Salem St.

our best universities. We call them kikes or foreigners, although some of them have a better right to join the Sons of D- of the American Revolution than most of us. If they are rich, they're "filthy few rich", if they are poor, they're cheats and greedy scoundrels who deserve to stay poor. They are just jews. We don't even think of them as Americans.

^{Sternberger.}
Why this feeling of animosity vs. the jews. Partly because we don't know them, I think. Love your neighbor, said jews — (see p 1)

Let's see how much you know about the jews. True & False quiz: —

1. The largest group of foreigners in the country is the Jewish group. [No - only 3½%, 4½ million but 15% of N.Y. population; 30% of N.Y.C. pop]
2. More jews in U.S. than any other country [Yes - 2. Poland 3. U.S.S.R.]
2. There are more jews in Philadelphia, than in Palestine. [Yes. Phila. 270,000; Palestine 150,000 N.Y.C. 1,765,000. Chicago 325,000; Gt. Britain 300,000]
3. More than 62% of all U.S. real estate, industry & banks is controlled or owned by jews. [No. 5% is exaggeration]
4. Most of N.Y. dept. stores are controlled by Jewish capital. [Yes]
5. Communism & Bolshevism, under Jewish leadership preach class hatred among Gentiles [No - Marx, Trotsky, Litvinoff only prominent jews - Stalin, Molotoff, Lenin all Gentiles. Marx was no jew]
6. jews are not of the white race, they are Semites (half niggers) [No -]
7. President Roosevelt is a descendant of Dutch jews, & 52 of his 72 advisers are jews [No - only Bernard Baruch, Rosenman, - not Hopkins, King etc.]
8. p. 141 Anti Semite.

89. Roger W. Gilbert
220 Brooklawn Ter.
90. Hugh Goldie
1585 Melville Ave. F'fld.
91. Clarence A. Goodyear
33 Jerusalem Hill Rd. Nichols
92. George Gray
252 Patterson Ave.
93. Joseph D. Gray
81 Orchard St. Bayview, Milford
94. John B. Grey
223 Hawley Ave.
95. David W. Gustafson
110 Newfield Ave.
96. James H. Haigh
273 Dover St.
97. Thos. Hamilton
92 Herkimer St.
98. Alvin Hancock
527 Laurel Ave.
99. John B. Hancock
527 Laurel Ave.
100. Maxwell S. Hancock
63 Sims St.
101. Louis G. W. Hancox
113 Wade St.
102. Herbert T. Hart
R.F.D. #3, Box 33
103. Gabriel Hawie
419 Fairview Ave. F'fld.
104. George Hawie
135 Manhattan Ave.
105. Jacob Hawie
184 Rocton Ave.
106. Said Hawie
188 Rocton Ave.
107. Ernest A. Hebditch
1282 Iranistan Ave.
108. John C. Hellner
219 Beechmont Ave.
109. William N. Hembling
749 Iranistan Ave.
110. Robert B. Hickey
564 Washington Ave.
111. Hersel E. Horwedel
49 Smedley Rd. F'fld.
112. Alexander G. Hogg
317 Maplewood Ave.
113. William H. Hohn
14 Carver St.
114. William H. Hohn, Jr.
14 Carver St.
115. Seeley Howell
315 Atlantic St.
116. Dwight M. Howley
44 Terry Place
117. Adam Hugo
30 Dixon St.
118. Robert F. Ironside
58 Scofield Ave.
119. Robert A. Ironside
271 High St. F'fld.
120. Carl Jackson
1164 Iranistan Ave.
121. Alfred L. Jarrett
42 Wakelee Ave. Strfd.
122. John Johnson
45 Seaview Terr.
123. Oliver Johnson
24 Colony St.
124. Harry F. Jopp
R.F.D. Parkway Dr. Long Hill
125. Harry Jenks
594 Atlantic St.
126. Edward John Kamritz
35 Washington Place
127. Joseph Kay
177 Churchill Road
128. Andrew H. Kean
1341 Noble Ave.
129. Thomas Keeling
941 Reef Rd. F'fld.
130. Cyril Keeling
51 Fox St.
131. Dr. Robert Keys
64 Pilgrim Rd.
132. Arthur G. Kimball
272 Remington St.
133. Martin G. Klinedinst
235 Beechwood Ave.
134. Kenneth M. Klinedinst
235 Beechwood Ave.
135. Julius Kozma
c/o Iesko, 1390 F'field Ave.
136. Robert Kutcher
536 West Tait Ave.

We are frequently asked, "What useful contributions can they make to the new China?" I would think that at least one contribution we can make - the culture of honesty - honest men for gov't, for business, for any position of resp. The greatest need of any new gov't is micro-optical men, and oh how rare is such a man in a position of power - for it is one of the axioms of history that "power corrupts, and absolute power corrupts absolutely." So as soon as a new gov't comes to power, strong & compelling temptations to corruption sets in with their evil influence.

The Ku has the power to overcome tempt. - but it takes strong hrs. to be honest. Weak hrs will fall before tempt. & become corrupt. But the strong hrs Remember, what sets us apart from others is our belief in God. We are not only resp to fellow men, but to God. That means, when in power, observe the checks & balances of other men - God still stands guard over our conscience.

A strong mgr. went out being out. Customed asked a dishonest "How much out He will never know My master is never out."

Hymn - 124 Rock of Ages

Prayer - ~~59~~ 59

Scripture - Roman 12.5, 10-21

Hymn 21 O Lord on Help.

Prof R.H. Tawney - notes for Conf in W. d. Conn. - 1914 -

Why stands opposed to these features of modern society

- 1) Emphasis on the supreme importance of material values.
- 2) Worship of power.
- 3) Idealization not merely of particular property rights but of property in general and as an absolute.
- 4) Subordination of human beings to the economic, or supposed economic, system.
- 5) Erection of divisions within the human family based, not on differences of personal qualities or social function, but on differences of economic circumstance.

Capitalism often regards these as virtues.

They stand for things as values more common to the world than most of the conventional forms of morality - greed, selfishness, etc., etc.

Nietzsche: 'The poison of the teaching of equal rights for all has been spread abroad by the Jews more than by anything else... Let us not underestimate the calamity which came from the Jews, has manifested itself ~~and~~ even into politics... If the belief in the goodness of man makes revolutions, and will continue to make them, it is the Jews - let us not doubt it - it is the valuation which translates every revolution merely into blood - greed, selfishness, etc., etc. Nietzsche to Ginzburg p. 111.

After fall of Rome - only seen in Christ, who moral ideas with Christianity, with some sense was in its institution. -
But had the - did enjoy and of social happiness of modern times.

no objection to a meeting with President Truman to discuss 'a pact of peace' between Russia and the United States. Stalin himself noted that he has said this before.

"Nothing could be more desirable than genuinely peaceful solutions of the grave difference between Russia and the free-non-Communist world. That is what we have been seeking for years.

"Unfortunately Stalin, on previous occasions, has talked about peaceful solutions of various issues. But in the outcome he or his representatives have put the ground out from under them.....

"The timing of Stalin's latest declaration, just when the North Atlantic Security pact is taking shape, has to be noted. So does the long record of Soviet breach of treaties.

"But the door has never been shut by America to just and honorable settlements with Russia. Stalin's talk may be merely part of a Soviet peace offensive for propaganda purposes. It will require real pacific measures by Russia to remove that doubt. In any case peace moves by Stalin -- if he makes them -- should not lessen the great efforts of the free world to perfect its unity and increase its strength to resist aggression.

"What the world badly needs today is peace action -- in Berlin, Korea, in the United Nations -- rather than 'peace talk'."

The New York Herald Tribune also notes that "A careful reading of the text (of the questions and answers) reveals very little that is concrete or especially new." The paper says that one can only hope that the interest of the western world in the Stalin statement is "great enough to convince our Russian friends of the depth and the sincerity of the almost passionate yearning among 'capitalistic' western peoples for some easing of the tensions across the iron curtain."

NEW ASSISTANT SECRETARY OF STATE NAMED - Washington, Jan. 31 (USIS)

President Truman has nominated Dean Rusk to be U. S. Assistant Secretary of State. State Department press officer Michael J. McDermott in commenting on the nomination, which was sent to the Senate today, explained that the Secretary of State will designate the duties of the Assistant Secretary. It is expected that in addition to supervising the Department's relations with the United Nations, as Rusk has been doing, he will assist in coordinating the work of the various geographical divisions in the Department. His duties will differ from those recently carried by Norman Armour, whose resignation last year left vacant the office of Assistant Secretary for Political Affairs.

Rusk has been director of the State Department's Office of United Nations Affairs. Formerly professor at Mills College, he served as a colonel in the U. S. army during the war, and as director of the Office of special Political Affairs before assignment to his present post.

END OF MATERIAL FOR YOUR INFORMATION, NOT FOR PUBLICATION.

Part 2
1914
The Church of England

Temptation - to control materialism with materialism. (St. Augustine) -
impulsion to give up

Augustine - We cannot have God for his Father, also for the Church
for his Mother. God is the Father + the Church of the Holy Spirit

Church as "extension" of the incarnation - a spiritual life of grace from the Church - only
a Church which subject it to the law of natural reality (St. Thomas) which is the
Church always existing, some of central time + historical existence.

Church - as a "House of Commons," a voluntary association for providing religious
services on Sunday for that section of the people which chooses to take advantage of
them. (Theology of St. Thomas, De Civitate Dei, Part II, c. 18)

- by Beulah, the ^{apostle} Church, a kind of hospital institution which confers water baptism
gift + gives you its members, and which becomes an ark of safety for those who have the
hope to come there. Their eternal salvation is made possible for them - and
except "a spiritual fatherly + maternal" care, those who are found in
spirit of life + power by the support of the Church members etc.

~~Church members - not of God in history~~

~~"The Spirit of God always leads us to more life, especially at the point of action -
when men + things do not do their duty, which they should do."~~

~~Church is not made up of men, they are made of it. Judges, even when they are
the law. Not right to go to higher god - like God. Pope Adress - more
a man, less duty, more other as their strength + need.~~

Feb. 3, 1949

Norway meanwhile, received a communication from the Soviet Union asking that country for its attitude toward the North Atlantic treaty, recalling that Norway and the Soviet Union have a common border.

In his inaugural address, President Truman said he hoped to send to the Senate soon a message on the North Atlantic Security Plan. "In addition," the President stated, "we will provide military advice and equipment to free nations who will cooperate with us in the maintenance of peace and security."

Citing the mutual defense accord among the American countries and the projected North Atlantic treaty in that address, the President emphasized: - "The primary purpose of these agreements is to provide unmistakable proof of the joint determination of the free countries to resist armed attack from any quarter. Each country participating in these arrangements must contribute all it can to the common defense. If we can we must make clear, in advance, that any armed attack affecting our national security would be met with overwhelming force, the armed attack might never occur."

NOTICE, NOTICE, NOTICE: Magazines in the USIS library are rapidly becoming worn out by constant usage with no immediate prospects of replacement. If any American receiving this bulletin desires to contribute back number magazines of any description, such material will be most welcome for our reading room. Persons wishing to make contributions may call 5-4335 and the USIS messenger will call to pick up the magazines.

END OF MATERIAL FOR YOUR INFORMATION, NOT FOR PUBLICATION.

Kennedy

Why revolution? "If any man ce in 17. he is a new creature" - what a life is. 2 Co. 5:17

1) Presbyter, ideal of equality. Gal 3:28. Neither Jew nor Greek, slave nor free, male or female
revolution

Abraham's social service - Kennedy p 30

Only limit on charity said Tertullian, was the need of need. - p. 38

One of chief problems to early hrs - blending of old order with the new.

Temple

Church's role to interpose - only seen as a whole 17th c.

of Wesley but did bleed into politics
1) slavery
2) prison reform
3) Factory Acts } individual

Christian Social Movement - criticized what soc in light of his belief

"Damn your charity, we want justice." - banner in labor movements. Charity only amenable when total situation is accepted. If not - why should some be able to get ahead?

The Church's task:

- 1) To make good the law - lawless
- 2) No corporate action - of Jesus Man, who made the law a guide or direction.

1) Voluntary Communism - land belong to man who uses it. Property rights - but shared by all.
Law of Jubilee - every 50 yrs. alienated land returned to its proper family. Large estates impossible.

2) Property rights rooted in sin. If all men loved God, common thing, no one could take more than fair share. But men sinful - property rights needed.

St. Ambrose - always, an act of justice, not mercy.

St. Thomas Aquinas - property rights necessary.

p. 28

- 1) more careful in allocation, in one thing
- 2) more orderly to distrib. thg for general care
- 3) more peaceful - quarrels when wrongly used a common

Stewardship, not actual ownership

- 2 main pillars of mechanism that occur:
- 1) Just price - moral goods - not what you get, or what you become entitled to
 - 2) Fair exchange - "Calvin deals with money, as the apothecary, doth with poison." But he dealt with it

The Social Principle

- 2 aspects of Social Principle:
 1. Principles
 2. Specifics and other specifics

the 8th edition of the principle

Social Contributions of Xty

What has Xty. accomplished:

1. Church's main job not to be useful to any "society" Not a test

a Scientist - "It just happens to be true."

b is not interested in defining Xty simply as useful tool. "Pragmatically" Not what Xty does for me now - but in life to come. I can't say "Yes" to the church if cheap cost. Basic content of Xty is not "What" but "Why" only to become God in his letters.

2. Most people who ask this will not understand. Must point to lesson samples: one job to win man to truth, not just tell them. Sometimes must show them

a Early Church - Charity -

- 1) Widows, orphans, work, poor oppressed. Julian - "Feed the poor this"
- 2) loved little children, orphans. Care for sick.
- 3) Not a Roman society.
- 4) Only went to the church - need of the people.

b. Roman Church - Practices.

- 1) for work - legal right to protest work, poor mistreated slaves
- 2) Tonsure - no braiding, in face, breaking legs, amputation
- 3) in practice - broke down one of class barriers. freedom made citizens
- 4) Women - women had control over father & husband
- 5) Trial by jury.

c. Dark Ages - Education

- 1) Began school, women learned to read, to write, to calculate. got a grammar. School where society - more to us than Xty.
- 2) Fall of Rome left all other - no books, Xty
- 3) What got preserved: Latin language. Some old manuscripts. Some laws. But under church to read.

d. Reformation - Freedom & Equality. "If you can't read, you can't understand"

- 1) Paper - no more slaves to read in Xty, but - no paper
- 2) Martin Luth. struggle for rights of the people
- 3) King. It is right that subjects should be free. "I should demand the people"

燕京大學
YENCHING UNIVERSITY

Student Record Sheet
Standard Test Lessons in Reading

Name Number Class
Liu Chih Tsun W48817 Section C. 102.

Test Lessons

	1	2	3	4	5	6	7	8	9	10
1	a									
2	d									
3	a									
4	b									
5										
6										
7										
8										
9										
10										
G	39									

1. Why hasn't Ch. done more in 2000 yrs.
Is Xty opiate.
Does Xty make people passive, non-revolutionary.
2. Is Xty imperialistic - a tool of imperialism
3. Is Xty idealistic
4. Are preachers non-productive, parasitical, exploiters.

XNS. + SOCIAL QUESTIONS

S. J. Case - The Social Triumph of the Church

Gradual change in Xty

- 1) from non-worldly to rich & joyful attitudes.
- 2) from aloofness to fellowship with heathen
- 3) from scruples against oath of office to full participation

Church + property possessions

- 1) Jerusalem - poor, needs support - 42
- 2) Antioch - self-supporting
- 3) 2nd c. accommodation to growing wealth of Xns. requires early withdrawal on poverty - 50

1)

A. Tertullian (Apology 20 v. 11) "All things are without distinction among us, except wives."

D Tertullian - on only one pt was it true that Xns were a menace to society's economic interests; they made no contributions to temples, - but did help needy by their charity. - p 66 Quote p 67 - commerce, sewing, farming all include Xns - even trainers of performers at the spectacle, chariot makers, dancers, soldiers, arms-makers. p. 70

D Trade: commerce which did not involve outright heathen worship or immorality.
Clement of A. (Instructor III xi. 78-4) warns against 2 prices, false statements about cases 701

C. The "hospital" + efforts to create parishes - p 75.

B - Callistus or Hippolytus

A Roman Ch. with 46 presbyters, budget of \$20-30 m (est) supports 15,000 widows + distressed - and 3rd c. p 77
Antioch - 10 wealthy, 1/2 poor - supported 3,000 widows + orphans, relief to needy unemployed, strangers, daily food for food + clothing - by close of 4th c. p 79

A. "Of communion, in any strict sense of the word, the saint of society knew nothing. Members boasted that they had all things in common while at the same time widows' property was actually assigned to his own will." - 81

- D. Nicene Council forbids clergy from taking interest. 17
- D. Ch. refuses "bartered money"
- D. Ch. enforces - no loans for profit 136

What is the difference? The diff. is that Jesus + Jesus also saves.
 I go to see what pt it is about the idea of salvation that affords - p.5. It's the cure name -
 Perhaps because the Ch has bought the explanation of how Jesus saves the cure works, of how
 Jesus saves. ~~Who later a doctor with a certain cure, perhaps an operation - but the [It takes a lot
 of expert in a particular point - to get a serious patient to undergo an operation. In this case it may
 be the doctor's fault.]~~

Take the Ch. Father for example - Jesus said, very simply, that - ransom. In a day when
 ransom a sweet word. But the Father asked in whose name angels feared to tread, - I took the word
 ransom, I spoke + trusted it with an angel's tongue.
 - On what's meaning?

On the medieval explanation -

... and almost as sentimental.
 ... The only
 ... was that the cross
 ... ?

On the part, the Reformers, Luther, Calvin, ~~repealed~~, were true to the revelation of God in
 the Bible. The cross is an offense + a stumbling block if it is meant to show only the
 love of God. ^{the blood, the sacrifice.} ^{what kind of love is that?} ^{and the barbarian chief to the Roman}
 missionaries. 'But if I had only seen them with my ^{eyes}. The cross makes sense not as a
 symbol of love alone - but of love and justice - the eternal + dynamic tension in the Godhead.
 In the cross of Christ we see that the love of
 God can never be understood isolated from his moral order. ^{Jesus Christ paid the moral debt} ^{the work of Jesus died for us - the effect of sin}
 The effect of sin is death, moral + physical corruption. All this the Reformers
 saw, and at times they had to hard to explain just how one man could suffer legally

Jesus + Politics - Tertullian thought impossible for Caesar to be Jesus. Apology xx;

Origen - in 3rd c. gave criticism remarks that Paul ("he who resists authority resists the ordinance of God") manifestly did not mean Jesus should obey persecutors, for he had also said "as - pt to obey God rather than men." - 157

" - Insubordination obligatory in the area of religion, and might be necessary even in other matters (Coloss, I, 1, II. 37) - p. 157

Tertullian - Jesus could not carry the people's forces rods - the Roman symbol of authority, idolatrous - 176

Origen - Jesus decline public office because more important demands on their time - serve God, not state 177

Caesars - The Early Church to the World.

I. Jesus' attitude to the state - both opposed + disapproved.

1. State is an organizing. thing which some fellow-men choose to express + enforce their will.
 - a. Love + good will mean obedience, performance of forced labor, payment of taxes (even unfair taxes (Mt. 17. 24-27)
 - b. But when obed- to state makes direct, to God - obey God.
 - c. Approves paternal + beneficent activities of state. "Nothing in script to forbid cooperation with gov. in functions that do not involve officials in breach of law of love." - Relative approval of states coercive suppression of crime, abatement of mortality.
 - d. Criticism of evils of gov. Lk 13: 32.

II Jesus attitude to Property.

1. Recognizes need, utility + rightfulness of personal property - Mt. 6: 32 Mk 6: 37
2. Disapproves pursuit + possession of wealth. (61 f.)
 - 1) Precarious tenure Mt. 6: 19
 - 2) Diverts men from the Kingdom - Mk 10: 23, Mt. 6: 24
 - 3) Makes men selfish, heartless to needy. Mk 12: 10
3. Use of property approved for - (p. 64)
 - 1) Bodily needs of self + dependents Mt 6: 32f, Mk 5: 43
 - 2) Taxes
 - 3) Charities (Mt. 25: 35-40)
 - 4) Religious worship. Mk. 12: 41-44
4. Property of others - is to be respected - no theft, fraud paid Caesar tribute in coinage

what affects him most. The ~~idea~~ ^{that} suggestion that he needs salvation. Or
 the assertion that salvation is inseparably connected with Christ. I used to think
 it was the first. I used to think the main trouble with people was that they
 were ^{too simply} satisfied with themselves as they are. ^{No sense whatever of sin. No ability whatever of judgment.} Now I'm not so sure. The
 better we come to know ourselves, ~~the more~~ ^{the more} ~~we~~ ^{we} know, the more willing they have been
 to know the barriers of pride, and confess a sense of need. I've never found a
 man who really thought he was quite all he ought to be. And what ^{most of} the world
 looks today is not so much a sense of ~~need~~ ^{pride}, down, ^{but as a sense} ~~of the absence of~~
 hope. (And except for a few students I find who assured me that if I'd only stay in Pelic, in
 30 yrs. I'd be ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~same~~ ^{same} ~~place~~ ^{place} except for some sense of hope.)

The greater difficulty, it seems to me, is for people to accept the fact
 that salvation comes only through Christ, it's the same more than the diagrams which
 people are not willing to accept. // How does Jesus free us from sin - and the
 consequences of sin with which we are more familiar.

The history of theology gives us a good many answers to that question.
 Some of them seem ludicrous today, but all of them revolve around this central
~~the~~ symbol of the cross of Christ, and this essential truth - that Jesus Christ
 saves us from the judgment of God upon sin. The love of God can never be
 understood isolated from his moral order whose acts go on to their effects.
 The effect of sin is death, moral and physical corruption.

isidore

II Earlier Apostolic (30-70).

- 1. Christians in office.
 - a. Converts remain in office - Ethrop. eunuch, Cornelius, S. Paulus procurator; Erastus, city treas. & Corinth (R 16:23)
 - b. Peter's warning vs. revolutionaries (?) I P. IV. 5 - ἀλλοτρίστιστόκοπος.

III Later Apostolic (70-110)

- 1. Opposition to govt.
 - a. But Clements (x.c.x.) warns Corinthians vs revolutionary movements. (p. 172)
Narcissus Glabro perhaps first Xn revolutionary - Suet. Domit. x. 2.
- 2. Christians held aloof from Public Office - with one or 2 possible exceptions, "no evidence of any Xn of this period taking part in political life." Why -
 - a. Poverty + low rank of Xns.
 - b. Exped. of Xns' early return
 - c. Penetration of all life by idolatrous observances.

Exceptions - 2 former consuls: - p. 180
 Marcus Aurelius Glabro
 Titus Flaminus Clemens, cousin of Domitian
- 3. Submission to state + relative approval of govt. Xns. pray for rulers

IV Earlier Apologists (110-180). (Beginning of alliance with Empire)

Walter & Droguetius - "Christians are confined indeed in the world as a prison, but (it is) they (who) hold the world together." - Droq. vi. 15, 7

- 1. Alienness - normal view of life: temporal sojourn in an alien + hostile land.
Bernas disappoints of getting mixed up in the affairs of this age (Mxii. 1.2)
- 2. Associative - feeling of resp. for leavening the world. p. 232
- 3. Opposition to state - Tatian, Justin p. 247
 - a. Criticism of human law - ① inconsistency ② inadequate in scope + power "The Christians surpass the laws by their own laws" (Droguetius v. 10).
③ contrary to laws of Xn - imp. worship
 - b. Abstention from Public Office.
Tatian (ii. 48) - "I have no wish to be a king". - p. 205
 - c. Apologists try to conciliate the state.
- 4. Service to the state: Justin affirms positive relat. betw. Chd-State - helpers + allies.
 - a. Approval of rulers as God-appointed
 - b. Govt. service for Xns. —
 - 1) few circles of actual Xn public officials. Pappus Florinus. p. 245
 - 2) Soldiers.
 - c. Chd + Empire as twin authorities. Justin Martyr of Sardis. p. 247
 - d. Perhaps possible even to convert Emperors. Atronepas; Martyrdom of Paul p. 268

54 Mo Tsou Lu
Nanking, China
January 23, 1950

Dear Dr. Ruland:

We were delighted to receive your good letter of December 28, which is marked "Recd. in HKong Jan. 3", and which reached here Jan. 19. This is the airmail copy, and the three weeks it took is as fast as we ever get any mail. The boatmail copy is not here yet.

We are glad to hear about Ted and Harriet. What are the studies which he will be making for the I.M.C? Tell him I'm doing what little I can to take his place, particularly as asst. treasurer for presbytery. One missionary I heard say that no missionary has been more loved and more missed than Ted here. We will eagerly await the arrival of the Campbells and Worths. I wish the Campbells could get here before the Stanley Smiths go this summer, or I will be left with too much responsibility for one with as little language and knowledge of the Nanking church as I. Andy Roy and Ruth Chester already have more than they can carry in the schools, which will leave no one but me for both general church and seminary work.

As you know, Bet is connected with the HanChung church right across the street from us, and is beginning to get acquainted with the women there. She has already done some flannel-graph Bible stories for the little free day-school the church conducts, figuring that if the youngsters don't understand her Chinese they can at least look at the pictures and get the story. The year at Yenching teaching in English was not good for our language. At the moment we are feverishly studying with three tutors trying to regain the lost ground.

I am thoroughly enjoying my contacts at Hubugiai, where you are very warmly remembered and loved. Pastor Irving Chu said he had some good talks with you last year. He has done an excellent job in the short time since his return, and has built a strong and able session. Attendance has doubled in the last three months--from 55 to 111 last Sunday. There must have been about 200 at the special Christmas service. We have been much concerned about getting some sort of youth program going there, for at the moment ~~our~~ the youth program in our churches is the poorest in the city. Methodists, ~~and~~ Disciples and Episcopalians all have fairly good groups, but neither Hubugiai nor Han Chung have had any organized youth work since liberation. Things look hopeful now though. Charlie West has been working at Han Chung to bring ~~to~~ the Ming Teh fellowship group back into closer relationship with the church, and they are meeting back in the church's youth center again, after being influenced away by some "little flock" propaganda. At Hubugiai, too, we have the beginnings of a new youth group centering around a choir of 6 young people.

I was a little disappointed at a recent action of presbytery's finance committee which yielded to strong pressure from the pastors and raised the mission's subsidy to their salaries a total of about \$380 a year. It is not much, and was perhaps inevitable in the light of Nanking's economic collapse (300,000 unemployed out of a population of about 1,000,000), and flood conditions in the countryside, but it doesn't stack up well against the advance towards self-support reported by Manchuria, and Tsinan and Hunan. In Nanking presbytery, of our 5 churches with pastors, only Han Chung is self-supporting. Hubugiai is almost 2/3 self-supporting, but the others are almost completely dependent on the mission.

Andy Roy gave an encouraging picture of student work to us the other day. I'll pass on a few bits in case you haven't already heard them. Ginling has 150 students, of whom over 50% have registered as Christians, with about 50

5. Attitude to Property -

- a. Recognized body needed to hold goods, possession right.
- b. Bel. that God approved of commerce - p 281
- c. But cautious aversion to wealth; glorified poverty.
- d. Demand for equalization of property by charity.

V. Great Thinkers (180-250) Irenaeus, Clement of Al, Tertullian, Hippolytus, Origen
 gradual lowering of moral standard - distinction betw. sb's story & duty + optimal in practice. Tertullian
 Irenaeus Clement
 Irenaeus political consciousness - "special holy nation, 3rd voice"

1. Attitude to Heathen Society

- a. Beginning of hermit-withdrawal - Clement (Quis Dives 36) - "those who haul themselves out of the surf of the world and ascend to safety..."
- b. But a growing sense of duty to mix with + christianizing rest of world. - p 312

2. Attitude to State

- a. Duty of disobedience - over religious worship
- b. Aversion from politics. Clement compares to Plato's of - p. 359
 Tertullian - "nor are any affairs more alien to us than the affairs of the State" - [Apol. 38 (1.253)] p. 359
 - One might hold office only if he had nothing to do with exorcisms, public shows, criminal courts, pronouncing penalties or bondage, imprisonment or torture. That, if ever, impossible. - p 360.

Origen - One can't take part in state. They have higher + better service. Help state by personal morality, prayer, educating + influencing others for good...

- c. 198 A.D. One organizes + enroll as burial-clubs, legal right to hold property.
- d. Paleochristian employment imperceptibly opens up political life to One. - p. 392
 - 1) Court - a necessary good for state-officials. House of Severus favorable to One. 200 A.D. on p 238
 - 2) From time of Commodus One in increasing numbers take part in pol. activities - p. 394
 - a) Appeal to ex. of Joseph + Daniel. - Hippolytus

→ 3) A Christian King! Abgar IX of Edessa, converted about 202 - only few years after Tertullian, "Caesars cannot be One," he expects to see them shortly in flames of hell. Abgar reign 179-210. His official rel. of Osrhoene.

e. Origen grapples with problem of the society. What if Rome became One? asks Tertullian. Barbarians would flood it. Not so - the barbarians too must be converted. Conversion would be by one indiv. after another, thus slowly reforming the sinful, removing the causes of war + bloodshed - exerting a mighty spiritual influence - p. 394 ff.

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3. Christians deeply concerned for rectification of economic abuses - p. 602

a. Not much solution possible but charity.

b. Laetantius - "Neither Romans nor ^{the} Greeks were able to possess justice because they kept men unequal with one another by many degrees, from the poor to the rich, from the lowly to the powerful... For where all are not equal, there is no equity; and inequality itself excludes justice, the whole force of which lies in the fact that it makes equal those who come with equal lot into the condition of this life." - (Lat. Inst. V. xiv. 19f.) - p. 603

c. But ^{Lat.} no advocate of Platonic communism - apart from its undesirable effect on married life, it abolished property and abstinence (from other's property), and (L. continues) the existence of wealth + poverty is not necessarily inconsistent with justice. "For when violence + unfairness are taken from the world, it will make no difference whether some be rich + some poor, since they will ~~all~~ be equal in mind; and thus nothing can effect, except the will of God... For the ownership of property contains the material both of vices + virtues, but communism contains nothing else but license for vices." - (Inst. III. xxii. 4, 7) - (Most explicit statement on the idea of property in post 4 centuries) - p. 603

d. Chrch did not demand that State should correct economic abuses, conform society to ideal of justice ^{p. 603}

1) Reasons - a) partly due to its under-estimate of the importance of earthly conditions, e.g. up to mobilisation

b) " " elementary state of economic science at that time.

2) Neither did Chrch formulate schemes for betterment of economic justice in society at large.

e. What did Chrch do: -

1) Promoted within Chrch habits which sprang from generous motives, and which, to ample economic knowledge of the day, seemed to tell in the direction of social betterment. - p. 604

a) Discouraged luxury + selfishness; advocated simplicity

b) Forbade anti-social occupations; usury

c) X's main economic duty - charity to the poor.

2) Did not oppose institution of slavery - but recognized equality in Christ - p. 600.

SUMMARY

Achievements of early Chrch - p. 604 ff

1. A well-established + lofty standard of sexual purity.

2. Curbed the hunt for riches + love of luxury.

3. Strengthened sympathy for the afflicted, scornful, increased sense of value of humbled human life

4. Initiated unprecedented schemes for relief of want + suffering - by appeal to private & public generosity.

5. More honest trust in coercion + retaliation.

f Church diff's holdn into state in marriage - p. 444

1) Callistus 218-220 - formal monastic connection betw. high-rank, urbane + low class as legal marriage in opp of Church
Callistus also shows personal power to reform adms. to dtd by pnceps. Only d. cat. Thus uncharity was removed from the list of unpaid obligations leaving only idolatry + murder. - Gratian C. 11, 228f.

3. Attitude - Property - p. 442

- a Means of subsistence - p. 442
 - 1) simple living
 - 2) release without anxiety upon God for provision of necessities.
 - 3) acquisition of moderate amount of property
 - 4) acquisition of ordinary forms of honest trade + industry as not only legitimate but obligatory means of support.
- b Factors governing in this period of legitimacy of industr. callings pursued by the
 - 1) restriction - a) some trades impermissible - gambling, omelette
 - b) some dubious - relating to idolatry. e.g. T holds it unright to make idols as well as worship them. - school teaching involves tacit recognition of heathen gods.
 - 2) discipline - includes idolatry, acts, gladiators, hunters.
- c Theory of property - necessary, permitted civil, permitted for bodily needs but thereby showing a certain moral character, making us in part Caesar, not God's. Dejected by Isis esp. by Egyptians. p. 444 Origen, Jerome
- d Growing wealth - Clement "Who is the Phil the first + second - wealth a burden, but not necessarily preventing salvation. No trace of modern socialism - that wealth in itself can be injurious to society. Only that it detracts from spiritual interests. - p. 445
- e Nothing extraordinary - for possession of slaves. Manumission is - general duty. If slaves master was to be possessed had to be obtained before slave admitted to church.

VI. Final Struggle + Settlement (250-313)

- 1. Rel with heathen world: some as lecturers, insist on duty of living with + helping others.
 - some - Spain, are able to hold office of slaves - Jerome X - p. 513
- 2. Attitude to State.
 - a Some deprecate office holding as merely the best for wealth + power as lecturers. p. 505
 - 1) Aversion to office holding - "let us lay the purple aside and take off the scarlet, for it does not quiet the soul of the Church. - Asterius, (Carthage. Ret. at 2nd vi 6) - p. 530
 - 2) Augustin's rules that a Christian magistrate must abscond himself from his work during his year of office. - (Cm. III. v. 56) - p. 537. Why - 1) clerical, 2) worldly pursuits.
 - b. But other opposite attitude - broadly controlled severely. p. 572
 - a) Inhibition of duties + time with others for mutual help + protection.
 - no work permitted.
 - b) In opposition, the jurisdiction of the state - p. 572
 - c) The legal to appeal for redress + pagan law courts.
 - d) Church appeals to emp. authorities + degree limited by Paul of Samosata 270AD - p. 557
 - c. You at end of an army growing classes - senators, knights, wife + daughter of Diocletian.
 - 1) Cyprian complains of bishops neglecting their duty for political duties. - p. 558 (251AD)

(over)

Christianity influences social life in three ways: - p. 82 (E)

- 1) Idealistic anarchism - a communism of love, which combines radical indifference or hostility toward the social order with an effort to realize the ideal of love in a small group.
- 2) Social-conservative development into an attitude of submission to God and His will in the world, combined with strong, independently organized community management - France, etc., as its influence increases, utilizes secular institutions for its own purposes - "patience + suffering"
- 3) Using the ordinances of Society positively, as preliminary phases for attainment of the highest religious-ethical goal. This lies beyond vision of the early Church.

Problem of Property -

- 1) Early Church - solved by charity
- 2) Middle Ages - double solution + compromise - p. 117
 - a) Property + riches continued as means of social prosperity - but excess must be shared
 - b) Monasteries establish community of possessions, detached from all pleasures in possessions.

Early Church - "The Church had no idea that the Christian criticism of Society ought to lead to an organic reform. The leaders of the Church believed that God would prevent Society from going to pieces. From the 6th pt of view it was sufficient to renounce the forbidden professions + occupations; the rest of the social order would go on as usual." p. 124

After Constantine - still no idea of social reform "The social system as a whole... was accepted as it was, or, rather, it was still entrusted to the care of the state, to which, it was felt, it naturally belongs."

A. Specific contributions -

- 1. After Diocletian - insisted in doctrine of an objective, just, fixed price. Church interested in preventing profits exceeding the sum necessary for a man to gain a living. Approved retail business, suspicious of wholesale. Forbids usury. p. 128
- 2 In family relations: Church specifically set out to transform society: - monogamy, chastity, fidelity, vs. child exposure + sterilization to regulate birth rate. Made effort to make this ideal a general principle of the state. In idea: the monogamous family is the basis of Society + of the State. - p. 130
 - 1) Divorce made difficult
 - 2) Protection for slave marriages
 - 3) Legal rights for the wife.

B. Two Main Elements of the Approach to Society.

1. Theory of Natural Law.

- a. Natural law = moral order of universe. So far as laws of state agree, they are good.
- b. But only in Age of Innocence did law of Nature completely prevail. Present laws are too harsh, result of sin, since original Reason is dimmed.
- c. Natural law in present order due to (1) original sin = dimming of Reason
(2) necessary transformation of law to curb sin.

2. Theocratic Conception of Imperial Authority.

- (1) led her to tolerate the actual social situation
- (2) led her to grant freedom of operation to Ch. + State in earthly matters.

"These themes are the clearest proof of the impotence of the attitude of early Xty towards all social problems." - p. 155.

"Within the ancient world the Chch never achieved, never desired to achieve, and never could have wished to achieve the development of a uniform Christian civilization. This was due to 2 factors:

- (a) to the influence of the attitude of detachment from the world which prevailed in Early Chch
- (b) to the overwhelming influence exerted by the presence of 2 parallel independent social structures - the World Empire & the Universal Chch. - p. 159

"The influence of Xty was, in a preliminary sense, conservative - but in the long run revolutionary"

Summary - p. 160

- 1) Early chch "lived only for eternity" - (p. 160) ignored natural basis of life.
- 2) Post-Council - tolerated the natural basis of life unchanged as she found it, as the product of relative Natural law.
- 3) Middle Ages - regards natural basis of life as instituted by Providence for the purpose of the Xn Chch.

Early Ch. "anarchy of the faith which is responsible to God alone" - p. 161

Med. Period. Rejection of Xn commitment, pursued only in monasteries - "they found the advice good of 'to civilization'." - p. 163

Medieval Catholicism

1. - On the whole, the Ch. accepted the condition of the world, & adjusted to it by theory of relative Nat. Law.
2. - But to those who could not accept this compromise - monasticism offered a safety valve.

CHRISTIAN SOCIAL TEACHINGS

OUTLINES

THE CHURCH IN THE ROMAN EMPIRE

Expansion: Geographical.
Social
Social theory of Christian origins.

Status Religions in the Roman empire.
Judaism in the Roman empire.
Christianity in the Roman empire.
A non-recognized religion.
Charges of atheism, immorality, hatred of the human race, refusal of emp.worship.

The persecutions: changes in the second and third centuries.
In the third century three policies: oriental syncretism; Danubian extermination; Hellenistic propaganda.

Social attitudes of the Christians. Citizenship in heaven. The church the soul of the world.
Attitudes affected by the Jewish inheritance of hostility to Rome and missionary appreciation of the Roman peace. Aloofness intensified by persecution and revulsion against pagan morals. But pagan decadence not to be exaggerated.
The resulting Christian one of heroism rather than asceticism. Growing participation.

STOICISM

Presuppositions: pantheism, reason, harmony, equanimity, humanity, law of nature.
Primitivism.

Attitude to war, slavery and property as seen in Cicero, Seneca, Epiktetus, Marcus Aurelius.
Appropriation by the early church of Stoic teaching.

Early Christian morals. Beginnings of extremes. Asceticism: Marcion. Eschatology: Montanus.

PROPERTY in the early church.

Fear of wealth: philanthropy in the New Testament. Communism in Acts. Eschatology restrained.
Early church: Fear of wealth: Hermas, Tertullian, Clement Al, Origen. Eschatology considered.
Philanthropy among the pagans: civic pride, personal glory.
Christian philanthropy; love motive.

SLAVERY in the Roman empire.

Early period. Sources of slaves: war, piracy, abandonment.
Sources under the empire. No piracy, less war, rearing of slaves. Treatment varied.
Amelioration.
Attitude of the new religions to slavery: the Mysteries.
Christianity.

DOMESTIC

Sex Ethic: of Jesus; of Paul; in the early church, relaxation of discipline by Callistus.
Position of women: in classical society.
In the church according to Jesus; Paul, the early Fathers. Offices of women.
Children: abortion and infanticide condemned.

POLITICAL

Political attitudes of Jesus: compare with Pharisees.
Paul: interpretation of Romans 13. Luke favorable to Rome. Revelation unfavorable.
Early Church. Irenaeus: state of sinners; Origen: chain gang; Tertullian: no Christian emperor.
Melito most favorable, Commodianus most unfavorable.

WAR.

Pacifism: derived mainly from New Testament. Compare Old Testament. Compare classical ideas where pacifism is connected with transmigration, poverty, primitivism. Reinforced by cosmopolitanism, unity of mankind, Pax Romana.

Just war: classical sources. Object to restore peace. War for its own sake condemned.
Object to vindicate justice. Socrates versus the Sophists on justice.
Just conduct formulated by Plato for Greeks. Compare Deuteronomy 20.
Authority of the ruler necessary. Cicero.
War may be just on both sides. Cicero.
Attitudes supporting both pacifism and just war: magnanimity, humanity, reason, cosmic order in the heavens and among animals, unity of mankind, cosmopolitanism.

Crusade. For a holy cause, under God and the Church, fewer restrictions.
Source in Old Testament: conquest of Canaan and Maccabean struggle.
The three types in the New Testament.

Pacifism in the early church: Holiness type, Marcion.
Legalistic type, Tertullian.
Utilitarian, optimistic type, Origen.

Exception, no pacifism in the Syrian province.